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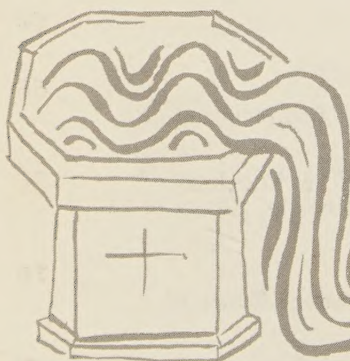
THIS is not designed to be a technical treatise on Confirmation. A backlog of books, however, was read in preparation. On these two comments can be made: (1) it is folly to expect that the scholars will ever agree over the many involved historical controversies about Confirmation; (2) such querrulous pedantry can shrivel the heart.

What is here written is speculative hope, motivated by the predicament of one to whom Confirmation means more than seemingly it is supposed to mean. The declarations one finds in the Prayer Book's liturgy about the confirmand's estate in Christ, about his inherited responsibilities and intended relationships are limited indeed, and it is not surprising that there is continued agitation for change to formulations more accurate theologically, pedagogically more adequate, and more likely to stir the ethical imagination.

The present rite of Confirmation does not reflect the insights about the ministry of the laity which in the last twenty-five years have grown slowly but surely along

with the Church's deepening comprehension of its nature and mission. In those circles where the laity no longer are considered objects of clerical patronage, but as ancillary to the clergy, but as bonafide members of the Body of Christ, all of whom are expected to be agents of reconciliation and vehicles of God's grace for the healing of the world, the Confirmation ritual is an insufficient echo from another day.

Somewhere amid the 'rites and ceremonies of the Church,' the layman, fired for mission, surely should be able to find asserted the clarion fact that in God's inscrutable generosity every penitent who comes is, in the Sacraments of Baptism - Confirmation and Holy Communion, caught up into the embrace of His Church, to live in the power-filled realms of His Embodied Spirit, to become a People destined to spend their lives in the world for the sake of the world in accord with God's purposes. The layman rightfully expects to hear as he is initiated into the service of Jesus Christ and subsequently confirmed in this service, that ahead of him is the unpredictable



CONFIRMATION

not unsupported adventure
used by God to those who
enough to follow His lead.
Furthermore he is meant to hear
he is regenerated not to live
solation but as a member
a Body whose mission re-
as him to be in dialogue with
world, seeking to encounter
world and expecting to be en-
tered by it; for he knows that
societies of Church and
(distinctive yet interpen-
ing each other) are spheres of
action and presence. In
one can see the marks of the
ing Spirit, and he knows that
is the realm of God and can
be medium of God's address
to other.

need one of the hardest but
initially helpful jolts received
the Church in recent years has
through the experience of
Lutheran Churches in East
many with the Soviet youth
confirmation ceremonies. Since
a dedication' to the Soviet
occurs at approximately the
age as Confirmation, Church
girls declared that choice must
be made between them, reason-
that meaningful membership

could not be held simultaneously
in two societies so distinctly op-
posite. Many young persons chose
to forego Confirmation because
belonging to the state's youth
group might make significant dif-
ference, whereas belonging to the
Church seemed in their experience
to make no appreciable difference
except in a cultural and pleas-
antly social way. This disclosure
of the degree of pallid seculariza-
tion into which not only Confirma-
tion but also Baptism, marriage
and burial 'by' the Church had
fallen (although nearly everybody
was seeking these 'social' cere-
monies) was a rude awakening.
Yet it carried blessing in disguise.

The experience has precipitated
a serious and on-going inquiry in-
to the meaning of membership in
the Church and of the sacramen-
tal rites attendant thereto. We
would do well to ask ourselves
how we and our young people
would react if confronted with a
hard choice of loyalty to the
Church or loyalty to a totalitarian
state-supported enterprise of un-
defined consequences. Could we
turn to our liturgy for strengthen-
ing of our awareness as to who

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BY EMMA LOU BENIGNUS

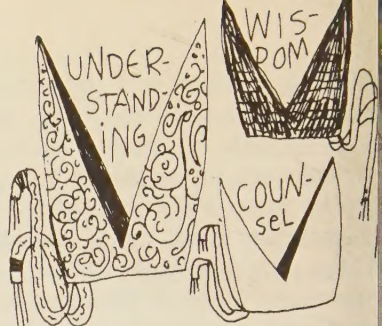


we are, and for help in becoming more fully that which Christians are called to be?

If we do not confine ourselves to some few New Testament passages, as the Prayer Book now does, and are willing instead to 'read the Bible whole,' we find that God speaks to us with such magnificence that the heart soars with joy. For instance, Ezekiel 36:24-28.¹ Ezekiel, of course, presents God addressing Israel — but then who indeed is Israel? 'Thus saith the Lord: I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.'

The 'stony heart,' fearful, frozen, a condition we are powerless to

¹-This passage is included in the revised order of Confirmation suggested by the Standing Liturgical Commission in PRAYER BOOK STUDIES, 1950, and in the proposed rite for adults in BAPTISM AND CONFIRMATION, the report of the Liturgical Commission of the Church of England, 1958.



avoid when left to ourselves keeps us isolated from other men. But God can replace this with a heart that is human, by drawing us into the context of loving, reconciling human contacts (quite as God Incarnate in Jesus Christ drew people into human relationship). The newly heartened, who God has summoned together in community with Him and with one another, shall be His People. He bore you on eagle's wings and brought you to myself. Now therefore, if you will obey my voice, and keep my covenant, you shall be my own possession among the peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation' (Exodus 19:4-6).

A kingdom, not unrelated individuals but a nation, distinguishable from the rest of the world by their common denominator, the God-King, in relation to whose own deeds and will they derive their particular style of life, shape their mores, symbols, concerns, ways of behaving toward one another and the world, and evolve their history distinct from that of other peoples. The initiate is to be reared within the framework of the King's society, to be equipped to live the life and to fulfill the purpose.



se to which he is called as one
 of this nation. If 'Baptism is the
 initiation of a new member of
 a royal priesthood; . . . the mak-
 ing of a layman in the Church of
 Christ,² Confirmation comes surely
 as a further seal of the Holy Spirit
 on this person's Christian es-
 sence. Could he then be told even
 more specifically 'what for'? 'You
 are a chosen race, a royal priest-
 hood, a holy nation, God's own
 people, that you may declare the
 wonderful deeds of him who
 called you out of darkness into his
 marvelous light. Once you were
 not a people, but now you are God's
 people; once you had not received
 mercy, but now you have received
 mercy' (I Peter 2:9-10).

Chosen for priesthood! This
 confirms' the Baptism, gives pur-
 pose to the replacement of the
 stony heart, for God is one of love
 and mercy, and seeks servants
 whose hearts are of 'flesh,' not
 stone. To this end the Holy Spirit
 draws us at Baptism into the Com-
 munity. We are not left alone to
 'become what we are,' for no man
 can love or learn to love alone. A
 nation of priests — a sacrificial
 people — a whole nation sent to

be spent for the sake of the world,
 to stand in the world for God, and
 to stand before God for the world,
 as the ordained priest stands when
 he mediates between God and
 man at the altar. The sacrifice of
 the People is made as they bear
 in their own bodies the living and
 the dying of the Lord Jesus (II Cor.
 4:10), as they seek to discern and
 reply to God's will in the events,
 the decisions and the relationships
 of their lives. The whole Church
 is naturally apostolic, having been
 called together in order to be sent
 out in mission. Every member
 thereof is meant to participate in
 this rhythm of being called in and
 sent out, gathering and scattering;
 and rightfully expects parish life
 to be geared to this rhythm which
 is essential to the Church's
 mission.

In the grace of Confirmation
 each person receives from God
 the empowerment of his own char-
 isma (I Cor. 7:7 and I Peter 4:10)
 for his life in the Church, and as
 Church in the world. Here again
 we see the great significance of
 the baptismal gift of membership
 in the Community — the People
 who have received the multiple
 gifts for their part in the Church's
 reconciling work have responsi-
 bility to each other for the matur-
 ation of the gifts — 'to grow up in
 every way into him who is the
 head, into Christ, from whom the
 whole body, joined and knit to-
 gether by every joint with which
 it is supplied, when each part is
 working properly, makes bodily
 growth and upbuilds itself in love'
 (Eph. 4:11). And to what end is all

Richardson, Alan, AN INTRODUCTION
 TO THE THEOLOGY OF THE NEW TESTA-
 MENT. Pp. 301.

this directed? St. Paul makes it quite clear in II Cor. 5:18 — 'All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

The work of ritual revision which aims to bring more meaning into the layman's experience of Confirmation might be furthered by using the following as working principles:

Since God continues to be at work in history, the events and needs of our contemporary life can be accepted as the sphere of His action quite as much as the traditionally 'historic' events and origins of the Church's thought and practice. Jesus Christ, the Living Lord, although Himself unchanged, encounters men in the varied events and times of their eras and cultures, which comprise the kaleidoscope of human history. The content of the response which He invites us to make is always the same, but the forms of responding must vary, if they are to be relevant to the day.

In line with this need to be dynamically rather than statically historic, there is the correlative need to be existential rather than primarily academic in our approach to Confirmation. Those who draw the specifications for the ritual from experience rather than from the texts of scholastic argument will heed both the needs and the gifts of the times — the modern biblical scholarship, the re-appreciation of the place of the Bible in our lives, the various

fruits of the important ecumenical enterprise which is distinctive of the Holy Spirit's work in the twentieth century. In conversation with the Church of South India, for instance, we could learn a great deal about the role of the congregation in the life of the confirmand. In the C.S.I. confirmation ritual it is made quite clear that the congregation and those being confirmed have responsibility for each other, and that Confirmation is not as is so often considered: a personal promise made by the individual to God and the reception of His grace, via the ministrations of the bishop, to strengthen the individual in his attempt to keep his promise.

The fact that the Church exists for God and the world, not for itself, also could well be made clear. But if this is inscribed in the liturgy, it must also be actualized in the patterns and structures and relationships of parish life, lest it be fitly said of us, as Matthew 15:8-9 'This people honors me with their lips, but the heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.' In this regard much radical reform of parochial life is in order. And finally since laymen are part (99.9%) of the whole People of God, the laity might well be invited to work along with the clergy in the Church's attempt to enrich and deepen the layman's experience of Confirmation, and his life as a Christian at large in the world thereafter. ●

The Dedicated Life

By Roy Pettway

SAINT PAUL wrote: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

There are many in the world, who speak with very fluent tongues, so that they are able to dominate multitudes. Hitler was such a person. He could indeed speak with a fluent tongue, and he could lead multitudes to do his will. But that tongue was the noise of sounding brass. Behind it was deceit and lust for power. The sounding brass deafened men, and hypnotized them, and carried them to destruction. Fidel Castro, using his fluent tongue, and leading the Cubans into Communism. You may find other men with ready tongues, in our own land, who mislead the people, and get themselves elected to high office.

And there are the tinkling cymbals. We think of some polished, coiled woman, who never did anything of much use in all her life, but who lived as a parasite on humanity. Her tongue runs on and on with the bright, meaningless little vanities of this world.

The worldly man, with his sounding brass; and the worldly woman, with her tinkling cymbal — and behind their brass and their tinkling is found self-centeredness, emptiness, vanity, uselessness.

Behind the words which tongues pour out at us, we must look for some reality. Sometimes, we find no reality at all. But sometimes, thanks be to God, we find a soul overflowing with love. Sometimes we find the loving heart of God, speaking to us through someone's tongue; for that is the way God usually speaks to us: through the tongue of some fellow human being.

An actor can recite words, but he is thinking all the time of the way he is appearing, what his impression is on the audience (some clergymen can do the same). A great saint, with a heart overflowing with God's love, can speak the same words, and entirely oblivious of himself, lose himself completely in his divine message.

Many of us have had the privilege of hearing the love of God spoken to us through men, as saintly priests or bishops have preached. Perhaps we have attended preaching missions, or gone on retreats, and heard God speak to us through the words of one of our religious. These are mountain-top experiences. As God spoke through Moses on the mountain-top, so God speaks to us today through sermons, addresses and meditations given by saintly men. We go away from the actor in the pulpit, thinking "What a fine preacher: what a marvelous

sermon!" We go away from the saintly preacher, thinking "How wonderful, that God loves me so much!"

But no one can stay always on a mountain-top. We must live with God in the ordinary business of life. When Saints Peter and James and John were with Jesus on the Mount of the Transfiguration, Peter wanted to stay there. He said: "Master, it is good for us to be here. Let us make three tabernacles: one for Thee, one for Moses, and one for Elijah." But they could not stay there — there was work for God for them to do in the world. Neither could Moses stay on the top of Mount Sinai, for he also had work for God, which he had to do in the world.

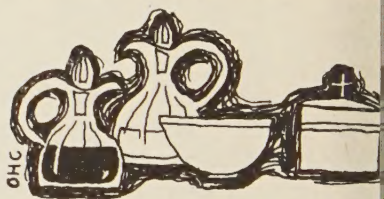
We all have our times of spiritual exaltation, when God's love seems very near: perhaps when we first discovered the Sacrament of Penance — perhaps when we were Confirmed — perhaps when we made our First Communion — perhaps after hearing a sermon by a saintly preacher. And we felt, like St. Peter: "It is good to be here."

But the goodness of our moments of exaltation depend on what we do in ordinary circumstances, how we persevere through the dry seasons and the dark nights of the spiritual life; just as in marriage, the ecstasy of the newlyweds must be followed by the persevering self-sacrifice and hard work of the husband and wife.

The holy season of Lent is about

to begin. It is time to examine ourselves and see how we are getting along, how well we are persevering through the monotony and repetitiveness of our ordinary living. Each one of us, this year, can have the best Lent he has ever had in his life

Lent with its opportunities is at hand. We may have a mountain-top experience as we attend the special Lenten services. One man was converted to the Catholic religion by attending the traditional Holy Week services; and many have come to love God more through the Church's customary Lenten worship. Lent will be good if we use it for some real self-denial and self-discipline.



It will be a lot of trouble to get up earlier than usual, and go without breakfast, to attend week-day Eucharist each week, but we can do it anyway. It may be a little inconvenient to attend special preaching services, but we can do so anyway. All kinds of excuses can present themselves, but it will be a good Lent if we will just brush aside all these excuses, remembering that excuses nearly always mean, "I just don't love God very much." So let us do away with these excuses, these attempts to conceal our lack of love for God, and just pretend the

we love God, and act as though we did love Him. And so we will give up some self-indulgence, and practice self-denial; we will abstain from meat on Wednesdays and Fridays; and we will examine our sins and make thorough confessions.

If we act as though we love God, we will seek out some friend and bring him to Church with us. If it is good for us to be here, it will be good for our friend to be here. If we act as though we love God, we will make a prayerful, earnest effort to live a dedicated life — but what sort of life is a dedicated life?

A good example of a dedicated life is the life lived by our religious. Very few of us are called to be monks or nuns, but the principles of the Religious Life set the pattern for us who are called to serve God in the world.

First, there is the vow of poverty. The religious gives away all worldly possessions, and has no property of his own. We who live in the world can not get along very well without possessions, but the ideal of this vow of complete offering to God of all we have applies to us, too. For us, it is represented by the tithe. So, during Lent, let us give one-tenth of all we receive to God's Church.

Second, there is the vow of chastity. The religious gives up all family life, all relations with the opposite sex, in order to give himself more fully to God. We who live in families can not do that, for we are called to the holy state of

matrimony. We can, however, live the dedicated life, and fulfill the principle of chastity by making our families truly Christian families in which God is honored, and we can abstain from unlawful and impure actions, and honor our marriage vows. Those of us who are unmarried must live in chastity.

Third, there is the vow of obedience. The religious surrenders his own will to God, as represented by his superior, whose voice is, to him, the voice of God. We live the dedicated life by obeying the authority of God as represented in our families, in the Church, and in the government. The father of the family, the rector of the parish and the bishop of the diocese, and the officials of the government represent God's authority.

The principal work of the religious is the work of prayer. We in the world are not called upon to recite eight daily offices and attend the Holy Eucharist every day; but we are called upon to pray every day — in Church, if possible. So, during Lent, let us attend some service every day, or else read Morning Prayer and Evening Prayer at home, or some other daily devotion which we decide upon.

So, love God, and have a good Lent. If you do not love God, then pretend you love Him, and act as though you love Him. The more you act as though you love God, the more you will come to love Him, for the practice of love begets love. ●

ONE evening several clergy were talking shop. The subject of

EVANGELISM

came up. The clergy agreed that, generally speaking, evangelism was weak in the Episcopal Church; that most Episcopalians were overly busy and slighted their responsibility for evangelism; that the majority of Episcopalians loved their Church and could not see why others did not belong to it; and that the Church seldom makes as powerful an impact in the community in which it is situated as most of us would like.

Nothing especially new was said until one priest remarked, 'You know, about the only thing that will stir my people to do anything about evangelism is for them to see that we may go in the red financially unless we have more people to help pay the bills. If they see that staring them in the face, then they get busy for a while trying to get new members for the Church.'

Some of the clergy present were slightly shocked to hear that comment. But as they discussed it they came to realize that such thinking was also present in the congregations which they served. The conclusion reached was that the problem about evangelism in the Episcopal Church is one of motives.

If there are Episcopalians whose motive in gaining new members is only that they will help the old ones pay the church bills, their motive is unworthy. It is true that after people are confirmed in the Episcopal Church they usually make a pledge as a thankoffering to God for all that He has given them, and that their pledge, when paid, helps to pay the bills. But the making of a pledge by a member of the Church is only a by-product of his conversion to Christ. Our Lord wants people in His Church primarily because they have answered His summons, 'Come unto Me.'

Another common motive for evangelism is 'getting a big Confirmation class.' Some people enjoy statistics. They like to be able to talk about the number of people who are confirmed in their parish or mission each year; they like to see a picture of a big class in the diocesan newspaper. They enjoy being able to say that more and more people are becoming Episcopalians. They believe this shows that the Church is a going concern; it brings increased prestige. But if this is the primary motive for evangelism, it too is un-

worthy. Our Lord wants people in His Church, certainly, but not just so that there will be an increased number of names on church rolls.

Our Lord wants people to enter the Church so that they will give their lives, willingly, lovingly and joyfully to Him, and receive what He has to give them in the Sacrament of Baptism. He wants them confirmed so that they will receive the seven gifts of the Holy Spirit to strengthen them to do God's will on earth. He wants them to make their Communion so that He can feed and nourish them, and give them the power to fulfill their vocations. He wants more people in the Church so that they will be His People.

The primary purpose of evangelism is to persuade people to give themselves voluntarily to Christ. It is similar to that of the service of his country. Unless our purpose is to win one more soul for Christ and the service of His Holy Church, we cannot expect much fruit to come of our efforts. When a soul is offered to Christ and is 'in Christ,' then evangelism has succeeded. The logical outcome of that surrender is, of course, Confirmation and membership in the Church. But the surrender or offering of self to Christ must come first.

Our efforts should be to make the Gospel known to those who do not know it. We want people to turn their lives over to the Son of God and become His confirmed servants. We should put no stock in trying to interest people first in

meals and parish hall religion and the support of the Church. Instead we should try to interest them in Jesus Christ the Son of God, and to show them that He has a claim on the life of every individual, that He is pleading to every last human soul: 'Come unto Me.' Getting people to put Christ at the center of their lives and thereby to obliterate their selfish interests and egos must be the main motive for evangelism.

Jesus Christ is the One we want to please by our evangelistic efforts. It makes little difference in the eyes of God how many names are on the church rolls, how many people are paying the bills, how many appear in the picture of the Confirmation class in the diocesan paper, or how happy or unhappy the bishop is about the size of the class. What does matter is that there are people surrendering their hearts, minds, lives, abilities, talents, and all that they are and have to Christ to be used in His service.

Now, how do we go about our work of evangelism? An illustration that appeals to me is the one that tells how I became a member of the Chamber of Commerce. It was not through the paid man, the Chamber Manager, calling on me and telling me how much he would like to see me become a member. It was not being entertained at a meal put on by the Chamber and thereby being 'bribed' to join. It was not by reading in the newspapers about the outstanding work of the

Chamber. It was not by admiring the lives of those persons who were already its members.

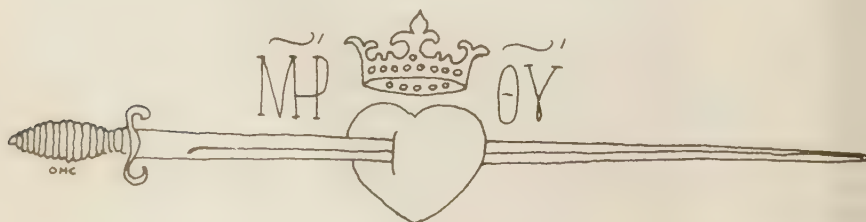
It was simply because one Chamber member (not a member of my own Church) came to me one day and explained its purpose, telling me what the members did for their Chamber of Commerce and what I would probably be expected to do if I joined. Then — and this is the most important part of what he did — he said to me, 'Fr. Barnds, will you come with me to the Chamber meeting, if I come by and get you and take you with me?' I told him I would and I did, and I became a member of the Chamber of Commerce.

My friend did not just tell me, 'Come down and visit us at a Chamber meeting some day.' He did not say, 'We'd sure like to see you in the Chamber of Commerce.' Or, 'I'll ask the Manager to give you some literature to help you make up your mind.' Instead he simply asked me to go with him at a certain time; and he came by and picked me up. It was the personal interest and attention that counted.

The clergy can call on non-Episcopalians diligently, as most of them do; but the clergy know, the parishioners know, and the non-

members know that the clergy are professionals — paid men. They are bound to be sold on their Church. They are paid to do a 'selling job' in the communities in which they live and work. What really makes an impression on the non-member is not to have the clergy invite him to church, but to have a non-professional, a lay man or lay woman, not only invite him, but arrange to come by and pick him up. Evangelism is the job that Christ has given every member of His Church, and especially the laity.

Evangelism takes work. But Christ died, and that was work for Him. Evangelism takes time. But we have it, if we will just use it. Evangelism may be difficult. But we know that, if Christ has given us a job to do, He will give us the strength to do it. The job is important, for Christ is calling all men to Him. No one is living the kind of life God wants him to live until he is living for God; and no one can do that until he has given his life to Christ and become a confirmed member of His Church. Christ summons us to do the work of an evangelist that He may give as many as we can reach the opportunity to respond to His plea: "Come unto Me." ●





ORDER OF THE TEACHERS OF THE CHILDREN OF GOD

GOD places man on earth for the purpose of serving Him. To some He gives the privilege of serving Him in a special way: through the following of a vocation to the Religious Life. But even here, God shows the way by

which He desires to be served. To some it is healing the sick, to some bringing comfort to the poor, to some preaching, and to some the care and training of His children. It is to this latter vocation that the Order of the Teachers of the

Children of God is called. Our Lord loved little children. They felt His love and followed Him wherever they could. He speaks of them often in His ministry. "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea."

It was with these admonitions in mind that The Order of the Teachers of the Children of God was founded in 1934. The Founder, who is the present Reverend Mother and one other Sister, took their first vows in the Lady Chapel of St. Stephen's Church in Providence, Rhode Island. Bishop James DeWolfe Perry, then the Presiding Bishop of the Episcopal Church, heard the vows and celebrated the Mass. The first Chaplain was the late Bernard Iddings Bell. An educator himself, he was a great inspiration and help to the new Order. The Order immediately began its work to establish schools for children wherein they would receive the finest of academic training combined with daily religious training. The work progressed rapidly, and, in addition to a school in Providence, Rhode Island, the Order established schools in Massachusetts and Connecticut.

In the year 1952, the Order moved its Convent to Sag Harbor, Long Island, the the Right Reverend James P. DeWolfe, Bishop of Long Island, became the Bishop Visitor of the Order. Also about this time, demands began to be made upon the Order to enter the field of Parish Day Schools. The first of these was established at St. John's Church, Bridgeport, Connecticut; and shortly after at The Church of the Advent in Westbury, Long Island, New York. Since that time this particular phase of the work has grown so that the Order now works in five Parish Day Schools. To facilitate this work and to be assured of well trained teachers, a summer School of Education is conducted at the Convent where teachers planning to work in the Parish Day Schools receive training under priests and Sisters qualified in this particular branch of education. There are also Workshops at both the Convent and the school in Tucson, Arizona, where all the school text books, religious posters and Church School material are published. The Order operates an Altar Bread Department in one of the buildings on the school grounds in Tucson, Arizona.

The work of the Order has been greatly blessed and grown rapidly. At the present time the Order operates four schools of its own and five Parish Day Schools. All these schools are organized under the name "Tuller" which is the method used exclusively in any educational institution where the members of the Order teach.



Tuller School, Maycroft, Sag Harbor, Long Island, New York

Tuller School, Fairfield, Conn.

Tuller School, Providence, Rhode Island

Tuller School, Tucson, Arizona

St. Lukes-in-the-Meadow - Tuller School, Fort Worth, Texas

St. Augustine's - Tuller School, Brooklyn, New York

Advent - Tuller School, Westbury, Long Island, New York

Transfiguration - Tuller School, Freeport, Long Island, N. Y.

St. Philip & St. James - Tuller School, Lake Success, L. I., N. Y.

These are all day schools with the exception of the ones at Maycroft, Sag Harbor and Tucson, Arizona. These combine boarding and day schools.

The Tuller School established on Long Island at Sag Harbor, is housed in the lovely old shore house of Maycroft, long associated in the minds of people in our Church with retreats and conferences for young people. The buildings of English Manor type have been modernized for school use. Here is the Convent House and Center of the Order. They include a school, publishing house, and the Summer School of Education. The residence of the Chaplain General of the Order, the Rev. Francis S. North, Th.D., is located here.

In the fall of 1956 after many requests, the Order opened a boarding school at Tucson, Arizona. These two schools give identical

education but are located, one in the East and one in the West for convenience. The schools are designed to give a well-rounded cultural education combining academic subjects with social and religious instruction and guidance. The Rev. Francis Williams, S.T.M. is the School Chaplain. The girls dormitory at Tucson is on a separate piece of property slightly removed from the day school. This provides for the girls a homelike and intimate relationship during the hours that they do not attend the main school buildings. The boarding school for girls is conducted through all grades including high school. The day school is for boys and girls through 6th grade and for girls only through Junior and High School levels. These schools provide a complete college preparatory course, the graduates have gone to several colleges and universities both in the East and in the West. On the other hand, neither of these schools are only college preparatory, but offer a general course which includes special instruction in the arts, drama, painting, publications, printing and allied arts. It is the purpose of these schools to develop well-rounded Christian women. In order to do this we combine the boarding school with a day school in both places. The boarding school is exclusively for girls and is small in order to give the girls a homelike atmosphere at the same time giving them contact outside their limited group.

Extra-curricular activities cover art work, drama, dancing, and

music — both secular and religious with training in plainsong and other choir work. Other forms of creative arts and entertainment will be available also.

The Tuller Method employs text books and work outlines of syllabi published by the Tuller School Workshop. After the first three years of elementary work, all is based on research methods in the library with encyclopedias, reference books, books of general information and standard literatures of the world. All other material for the use of the student is published by the Workshop. This requires a force of research workers, craft workers, designers and lithographers, etc. Each phase of this work is developed in the Tuller School Workshop. The Workshop publishes also materials for church schools. These materials are sent by mail order to Episcopal Churches all over the United States. Posters, services for young people and other church school materials for instruction and worship are written, designed, and published in the Workshop.

Our boarding schools and most of our day schools provide a twelve-month plan of educational activities. Children, Sisters, workers and craftsmen engage in a highly geared program of work and play together. In harmonious activities of great variety we all live together and learn together in a challenging adventure of education that is still, for all its years of experience, very much of a pioneering movement in our Church

and in the educational life of our country.

The Mother House is at Maycroft, Sag Harbor, Long Island, New York. There are always Sisters in residence here and, whenever possible, Sisters teaching in schools near enough, return on weekends or vacation periods to the Convent. The Annual Retreat in June usually finds all Sisters returning to meet together and find spiritual refreshment under able Retreat Masters. The function of the Order is to worship God in the Blessed Sacrament and care for His children. The Sisters, whether at the Convent or in one of the schools, all follow a Rule of Life prescribed by the Order. The Divine Office is recited seven times a day and Mass is celebrated daily. Certain time is given each day for meditations and spiritual reading.

In the summer of 1959, after consulting and asking approval of the Bishop Visitor of the Order, Bishop DeWolfe, Bishop Pike of the Diocese of California, and the Conference on the Religious Life, the Order invited the two remaining Sisters of the Community of St. Saviour of San Francisco to become members of The Order of the Teachers of the Children of God. This was done at a Mass celebrated in the Convent Chapel where these two women transferred their vows.

God has blessed us greatly and it is our ever present prayer that we may be found worthy to continue to care for His children. ●

AND BEHOLD, a woman of Canaan came out of the same coasts, and cried unto Him, saying: Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying: Send her away; for she crieth after us. But He answered and said: I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped Him, saying: Lord, help me.

But He answered and said: It is not meet to take the children's bread and cast it to dogs.

And she said: Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her: O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

This woman of Canaan journeyed to the place where Jesus was with her thoughts wrapped up in her daughter. And we, when we first come to a partial realization of our Religion, come preoccupied with our own concerns, our own stings and heartaches, and very little else — until another response is called forth from deep within the soul, moved by God's grace — the sudden joy of worship. The fact that mankind abhors suffering and poverty and death is not sufficient in itself to bring about salvation. For, though lamenting his fate, and hating his ineptness, man still brings, as he

THE WOMAN OF CANAAN

BY BRO. FRANCIS, O.H.C.

brought in the beginning, this same series of sorrows to his own door.

The Canaanite cried for mercy — her daughter was possessed — but our Lord said not a word. His very disciples told Him to get rid of her, because she was bothering them, she was so persistent. He Himself declared that He had come to save the sheep of Israel — and she was a Canaanite. But she came closer and worshipped Him. Lord, help me!

We will do anything when we are desperate enough. But this woman had more than desperation. It was becoming apparent through the unfolding of the story that she had a mighty faith in Jesus Christ. Yet even this is not enough. Men can even change their minds in order to be free of the prison created by poverty or disease or shame or death. But this is merely love for self, and no faith is real until it prepares us for suffering and torment on behalf of the One we love. It was apparent that this woman loved her daughter

enough to approach a Jewish teacher who made great claims and performed tremendous miracles. Perhaps she had come solely for a miracle; we don't know — except that today it is readily apparent that we come often enough to the Church only when we expect a miraculous act on our behalf, and not really to worship God. Regardless of our problems, or His answer to them, worship must be freely given at all times to God, or it lacks realism. Behold the worship of the woman, in her last cry, the echo of a final hope: Lord, help me!

Then it was that Jesus said to her in effect that she was not of His Flock, and the food He offered was for the sheep of His own pasture. He even used the term "dog" in relation to her. At this point, anyone seeking merely selfish ends (either for self, or one close in love) would have despaired and left that place, because mere desperation cannot so strengthen a person as was this woman strengthened. She possessed a real and living strength — the gift of Faith. Here in this story we see her faith exposed in the answer Christ awaited. Knowing that she was apart, she yet desired to worship and receive even as a dog at the table of the faithful. She asked for crumbs at the table of God, realizing that dogs too, have their place. She put her entire trust and hope in His food, His grace, His method. She was proven faithful, and Jesus, knowing her inwardly, gave her His blessing,

and her daughter's life was freed from demoniac possession.

One cannot believe, and the Church does not teach, that Christ ever meant to exclude her from the action of His grace — but only that, knowing her for what she was, He chose to make apparent to her the reality of the situation. She was not of the faithful, though the time was quickly coming when many from outside would enter into the new family of Israel. It was not merely her daughter's sickness that was the reason which necessitated God's action on her behalf, but her own faith in God. Sickness does not cure itself, desperation is no strength at all. But worship in faith conquers every obstacle in the way of God's love in the Heart of His Son.

I also think that St. Matthew records this story by Divine Providence to teach us that mere sickness and death are not reasons for turning toward God — no "last resort" business — and that even a sort of repentance for our own stupidity is not sufficient. Any man can be sorry for having failed. This alone will not lead him to grace. But a faith and trust in the power of an All-Loving God, who cannot do else but care for us if we will let Him, who calls forth worship from our inmost being that He may glorify us through His Son — this is the key to this story.

Christ does not reject any man, but every man must turn all the way around to God (by God's own freely-given power) before

miracles of faith and life and love can be effective for salvation. Our Lord knew what the woman would do and say. He awaited her answer, not to condemn her as a Canaanite, but to bless her for her faith.

• And this story has also a relation to the life of Religious. Often enough, we expect from our Master great happiness and spiritual blessings, merely because we have come to Him. We receive instead many trials and spiritual aridity. If the human thing is to complain and question and doubt, we are very human indeed.

Let us not lose sight of the way the greatest gifts ever come — through great trials, and after many temptations.

Our Lord does not turn from us, ever — or our abandonment of ourselves at His call would be catastrophic. We have His promise of an eternal reward, and a present guiding love and power — with much tribulation. Our faith is not something of straw, to blow away at the first breath of the wind of tribulation, but a growing development, nurtured by grace, and strengthened by Divine Wisdom through the trials His love allows. Like the Canaanite woman, we are being tested, tried, and proved, for that precious fulfillment which is the desire of all men, but for which only a few seem ready to fight and labor and die.

It is not our daughter who is sick — it is our soul; and we must persevere in faith and with child-

like trust, to attain to those gifts of healing and peace and joy which are brought only by the Holy Spirit. God is not deaf, nor is He failing to understand. He knows perfectly what we need, and what we desire. He will glorify Himself in us, and we will be glorified in Him, when we are proven worthy of sonship, by following our Lord Jesus Christ to the very conclusion of this life, being conformed in His Image and Likeness — being transformed in the only way possible into the perfect, spiritual and corporal, beautiful beings God has desired us to be.

So when we are tempted to doubt His Presence, to fear His capacity to know us perfectly, to provide us with what we need most in this life — let us ever remember a woman who came to God on earth, and journeyed far to reach Him. And when she arrived, she was rebuffed by the Master, rejected and pushed aside by the Apostles, and still carried hope in her heart.

There is no strength like that of a mother for child — and there was no greater love in the world than that which our Lord showed her when He seemingly ignored her to prove her faith. The Gospel of St. Matthew does not tell us that she became a Jewish convert, or a Christian, but she must have been baptized later on, for a faith such as hers would not let her rest until she followed Christ, where she found the only Refuge in the world, and where her problems could be solved. •

NORTH INDIA PLAN

BY H. M. BARRATT

The Presbyters

THE Representative Act of Unification of the Ministry (Step III of the Services) was originally scheduled to follow Step II immediately, but the similarity between the two Services was questioned by Lambeth and the C.I.P.B.C. obtained certain minor changes, one being that the Service would take place the second morning, incorporated in the Order of the Lord's Supper. Subsequently similar diocesan services will be held for those clergy unable to attend the inaugural services. The purpose of this rite is to unite the ministry so "that there shall be not only a common membership of the Church but also a common and united ministry of the Word and Sacraments" thus insuring "complete freedom of communion throughout the CNI/P." However, from the C.I.P.B.C. point of view all the non-episcopally ordained clergy are to receive episcopal ordination by this rite while the Anglican clergy receive "such grace, commission and authority as God wills to bestow upon them."

The service begins with the

(Note: Since the Episcopal Church and all other branches of the Anglican Communion have been officially asked whether they would enter into full communion with the new Church of North India/Pakistan from its inception, its details are of special relevance now. This Church, unlike the

reading of the Preface. The definitive elements of the Preface are as follows:

"... it is the intention of this Church to continue and reverently to use and esteem the threefold ministry of bishop and presbyter and deacon."

"These Churches... acknowledge that owing to their divisions all their ministries have been limited in scope and authority not having the seal of the whole Church."

"While recognizing that there may be different interpretations of this rite, deriving from different Church traditions, it is agreed that the use of this rite does not imply a denial of the reality of the ordination previously received... it is not reordination nor is it presumed to bestow again the grace, gifts, character or authority... already... bestowed."

"... it is believed that God will... so answer our prayers that any difference between the ministers not hitherto episcopally ordained and those already so ordained will be thus transcended, and that by such transcending of

C.S.I., aims to create "a ministry fully accredited at the outset" by means of two rites incorporated in the Services of Inauguration; the rite creating its Episcopate was described in the January issue of this Magazine. Editor.)

this and other differences . . . the CNI/P will receive from Him at the outset a ministry fully and without exception accredited in the eyes of all its members and so far as may be of the Church throughout the world."

After this Preface, all the representatives (presbyters and bishops) of each of the Churches now united are to be presented "separately and consecutively by a lay representative of their Church to the representatives of other Churches," and give their assent to the Plan and Constitution of the Church.

Then the Prayer is to be said by the representative ministers together, one chosen from each of the Churches (the Anglicans choosing a bishop as their representative). The Prayer is for the continuance of blessings already given, for the outpouring of the Holy Spirit and for the enduing "of each according to his need with grace and authority for the exercise of his ministry whether as bishop or as presbyter in the Church Universal and within the CNI/P.

These representative ministers shall then lay hands on three ministers chosen beforehand, one of whom shall be a bishop, using the formula given below, after which the former rejoin their delegations.

All the ministers from each Church in turn shall then kneel and the three chosen ministers shall together lay their hands on each one of them, and together say: "... mayest thou receive from

God the power of the Holy Spirit to continue in thee His gifts, and in accordance with His will to bestow on thee grace, commission, and authority for the ministry of a presbyter (bishop) of the Church of God within this Church; and take thou authority to preach . . . to fulfill the ministry of reconciliation and to minister Christ's sacraments in the Church of North India and Pakistan."

The C.I.P.B.C. states in an official Report that there is no doubt that the Bringing Together of Two Episcopates (Step II) is the service "which provides consecration in the historic succession to the Methodist bishops" while in the Representative Act of Unification of the Ministry (Step III) "all the bishops being now in the historic succession neither can nor do receive any further consecration but are brought into the common ministry of the CNI/P in which the inheritances of the uniting Churches are combined and transcended." Furthermore, it is explained that "in leaving it to the wisdom of God to determine what is to be bestowed on each participant, which we may expect to be different in each case, it is . . . legitimate to place different interpretations upon what God does in the Act. Thus it is our conviction that in the rite episcopal ordination is bestowed upon those not previously so ordained, though it does not repeat any ordination previously received; while the Prayers, the laying on of hands and the Formula . . . with the Pre-

face, have been judged adequate to convey Holy Orders in the historic succession."

Thus in this one service, and by the same formula, according to the C.I.P.B.C., bishops are commissioned in the new Church, non-Anglican presbyters and deacons receive episcopal ordination and Anglican priests and deacons receive "whatever of the fullness of Christ's Grace, commission and authority each may need for the performance of his office" in the CNI/P and "the inheritances of the uniting Churches are combined and transcended." All these different things are to be conveyed through a single formula and by one rite, the only variation being that when the rite concerns a bishop the word bishop is used; when a presbyter, the word presbyter.

The problem for Anglicans is whether Orders valid beyond question can be conveyed by a single formula which serves equally for the mere commissioning of bishops and Anglican priests and also for the ordaining of Presbyters and deacons, particularly when according to statements of these non-Anglican Churches the rite "is not reordination" but a "unification of the ministry" only, nothing more, nothing less.

The acceptance of the statement in the Preface quoted above that the uniting Churches "acknowledge that . . . owing to their divisions all their ministries have been limited in scope and authority, not having the seal of the whole Church" is doubtless to be

explained by the theory concerning Orders and Unity described in the Bampton Lectures by the Bishop of Gloucester in 1920 and further developed by the Rev. Oliver Chase Quick in his book "The Christian Sacraments," first published in 1927 and reprinted most recently in 1952. This theory, which has failed to receive the recognition of theologians in the Church, is briefly stated by Dr. Quick thus: "If . . . the body (the Church) is divided, it follows that, since the whole body no longer concurs in and takes responsibility for the appointment of any of its officers, all officers lack fullness of authority and . . . therefore the validity of all Orders is in some degree impaired," and again, "in a divided Church . . . their validity is a matter of degree."

This doctrine of the impaired validity of all Orders in the Church is one of two novel doctrines on which the Plan seems to be based. The other is that of "the transcending of differences" which appears to be of such a character that different conceptions of the ministry as well as "other differences" as to doctrine can be ignored (presumably in the hope of subsequent agreement) or whether it is believed that the Services of Inauguration will of themselves create unity one cannot tell. One thing however is evident — the Prefaces of these services indicate a philosophy of Holy Orders very different from that of the Book of Common Prayer which says that at the Ordering of Priests "there

shall be a Sermon or Exhortation declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ and also, how the people ought to esteem them in their office." No doctrine of impaired validity or authority is implied by these or any other words in the Book of Common Prayer. It is regrettable that in the interest of Unity the Orders of the Church have had to be impugned.

Doctrine

With regard to doctrine, the Plan largely follows the language of the C.S.I. Therefore only the items that differ from those of the C.S.I. will be reviewed here.

As to faith, the CNI/P "holds the faith which the Church has ever held in Jesus Christ . . ." As there is nowhere a reference to the historic faith of the Church, this is certainly a limited and guarded statement. The CNI/P also accepts the Confession of Faith of the United Church of Northern India (the largest of the uniting Churches) as "not inconsistent" with its own doctrines. This Confession, however, includes and accepts earlier Reformation Confessions and "does not reject but on the contrary, commends them . . . especially the Westminster Confession of Faith, and the Confession and Canons of the Synod of Dort, the Heidelberg Catechism, Luther's Catechism and the Augsburg Confession . . . as systems of doctrine to be taught in our Churches and seminaries." One wonders with

what reservations the C.I.P.B.C. accepts these Confessions. The Lambeth Conference comments on this matter as follows: "It is understood that the primary reason for this statement is to secure the legal continuity of the United Church with the Churches from which its membership will be derived and for the safeguarding of property." This explanation certainly does little honor to the legal, ethical and doctrinal integrity of the Plan.

Concerning the Sacraments, the CNI/P defines Baptism as unrepeatable and that it is "a sign of cleansing from sin, of engrafting into Christ, of entrance into the covenant of grace . . ." Although Lambeth suggested in 1958 that the words "effective sign" be substituted for "sign," no such amendment appears to have been made.

The method of administering Baptism, shall be "with water, immersion or affusion or sprinkling in the Name of the Father, . . . Son and . . . Holy Spirit." On this the same Lambeth Report comments that "as it is of such prime importance that there should be no doubt about the validity of any Baptism, the Committee expresses concern over the method of 'sprinkling' and trusts that it is only to be used with individuals and in a manner to insure that water actually goes on the candidate." It is regrettable that no statement has been introduced in the text of the Plan, or in an amendment to it, to confirm this trust.

The most surprising provision

however, in regard to Baptism is that "both Infant Baptism and Believer's Baptism (the Baptism of adults only) shall be accepted as alternative practices." This provision is doubtless due to the very steadfast adherence of the Baptists to their faith and practice. Apart from the inevitable presence in the future Church of groups of unbaptized children, these alternative practices pose difficult problems, one of which is met in Appendix B of the Plan as follows: In the case of a person who has been baptized in infancy, and later desires adult Baptism, "the ministers of the Church will help such a person to seek the remedy . . . not by rebaptism, but by some other means which effectively reaffirms his Baptism and symbolizes for him his engrafting into Christ." If this fails to satisfy the individual, the matter shall be referred to the Bishop of the Diocese. Anglicans cannot but be concerned by the term "other means."

Admission to membership is by laying on of hands by either a bishop or a presbyter, with prayer for the Holy Spirit and a profession of faith. No particular form for this last is provided, and the Apostles' Creed is not a required part of the preparation for Baptism or church membership, although the Apostles' and Nicene Creeds are accepted as witnessing to the faith of the Holy Scriptures.

In the paragraph on Holy Communion there is one variation from the C.S.I. model that cannot but be

gratifying to Anglicans, namely that, although the only reference to what might be called the Prayer of Consecration consists of the statement that at the service of Holy Communion "bread and wine shall be set apart with the unfailing use of Christ's words of institution," the CNI/P recommends that there be also included not only thanksgiving, penitence, etc., but the "shewing forth and pleading before the Father, Christ's sacrifice once for all offered; invoking Christ's merits for the whole Church . . ." Regrettably however, this Catholic teaching is counterbalanced by a statement in the aforementioned Confession of the United Church of Northern India, that "the benefits of the sacraments are not from any virtue in them or in him that doth administer them but only from the blessing of Christ and the working of His Spirit in them that by faith receive them."

Three statements concerning the ministry, not previously presented in relation to the Inauguration Services, remain to be considered. The first appears as a footnote to the section entitled "Selection and Training of Ministers." It states that "the question of the admission of women to the ordained ministry is left for the consideration of the Synod of the (new) Church." Unfortunately it is already a fact that one of the participating Churches has four women ministers. One cannot but ask will these women ministers share in the inauguration rites and will

they be presbyters after the union? This matter is anyone's guess. The Lambeth Report comments on this as follows: "The admission of women to the order of Deaconesses would raise no difficulty. If, however, the Churches of North India or Pakistan were to decide to ordain women to the presbyterate this would raise a grave problem for the Anglican Communion, the constituent Churches of which might well find themselves unable to recognize the ministry of a woman so ordained."

Of the next two statements, the first expresses the functional view of the ministry as an office, the second the sacramental view that Orders confer status. Both appear on the same page under the same heading, "The Ordained Ministry," and are as follows:

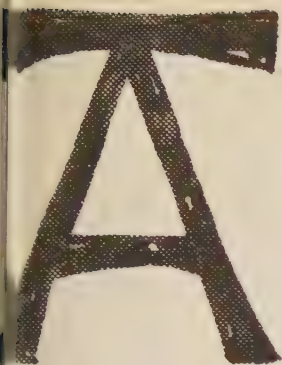
"The ministry is committed to the Church as a function of the whole Body of Christ, and therefore while it is especially exercised by the ordained ministry, it is thus exercised as a function of the Body as a whole, it does not belong to the ordained ministry exclusively or in separation from the Body.

"The Church of North India and Pakistan believes that in ordination, God, in answer to the prayers of His Church, bestows on and assures to those, whom He has called and His Church has accepted for any particular form of the ministry, a commission for it and the grace appropriate to it. The ordained ministry of the Church is descended from Christ and His apostles, and under the

guidance of the Holy Spirit continues to derive its authority in the Church from Christ. The minister is in his own charge the representative of the Church as a whole, and also represents his own charge to the Church as a whole."

The contradiction in these two paragraphs as to the ethos of the ministry (whether functional or sacramental) is of peculiar interest in analyzing the philosophy of the CNI/P. Here on one page are two opposed, if somewhat veiled, definitions of the ministry and on the very next page the contradiction inherent in them is further compounded by the statement that the CNI/P "is not committed to any one particular theological interpretation of episcopacy." Thus two contradictory statements are denied by a third. That all three are included in the Plan is perhaps the measure of the earnest longing for union the Plan represents, but despite this longing for union, the unity achieved appears to be only that of intercommunion and a common name; while an undefined new doctrine makes its appearance whereby doctrinal disunity is to be resolved by "the transcending of differences."

Deeply moved as all seekers for unity must be at the sincerity and labor that has created the Plan, it would seem that Anglicans must be wary of strange doctrine and examine this new thing with the utmost care, in all charity, but with loyalty to the principles to which they are committed. ●



"OLD BROMIDES"

BY ROBERT LESSING

POPULAR saying in the ancient world was: 'All roads lead to the City of Rome.' This saying was generally true. Rome was the geographical, economic, political and social center of the Empire. The resources of the world flowed into Rome, and the charity, protection and punishment of Caesar flowed forth from it.

But it cannot be said that all roads lead to God. Such a principle would be a spiritual anomaly. God is not a geographical location; He is pure Spirit. He is everywhere present, but His Presence is spiritual. It is the other way around.

'Whither shall I go then from Thy Spirit: or whither shall I go from Thy Presence? If I climb up into heaven, Thou art there; if I go down into hell Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea; even here also shall Thy Hand lead me, and Thy Right Hand shall hold me.'

The great truth in this passage from the Psalms is that although God is everywhere present, and cannot be escaped or avoided or found wanting, there is still but

one road of communication by which His Power and Grace come into man's life, and that road leads from God. He is nigh all flesh, and seeks to awaken within it that bit of Divine Love which He breathed into it at creation, in order that this flesh might become spiritually alive, and that communication between creature and Creator might be restored. But the Power is His, and the Way is His.

Now this much is undoubtedly conceded by almost every religious group that calls itself Christian. It is the means by which God touches the human spirit and leads it and sustains it about which there is dispute. But the minute we get away from the Body of Christ as the Way of salvation, we find ourselves in the same condition in which men lived prior to Redemption. Take away the Church as the Body of Christ, place the Redeemer on the Right Hand of God without His sacramental connection with the world, and what do you have? Man still separated from God by spiritual blindness and ignorance, impotent even to try to reach God. You have, in fact, only one thing more than man had before Christ came

— a sacrificial act on God's part, but an act that man is incapable of appropriating to himself or having conveyed to him. Memories that 'bless and burn' are not enough. Memorial symbols are not enough. If God came down into the world to save man, He came to stay. And so He did.

The sacramental means whereby the Blessed Lord made His Incarnate Life an eternal reality is the only reasonable and sensible solution to the problem of salvation for all men of all ages. More than that, it is a matter of record. We have to distort Holy Scripture to deny it.

It is evident from the record that Jesus set to work at the very outset of His Ministry to establish the on-going continuity of His redemptive work. The first thing He did was to select a group of men whom He kept close to Himself and whom He trained in the eternal truths. He gave them specific teaching, special wisdom and special powers — not because He liked them more than He did His other disciples, but because He willed to use them to establish the continuity of His work. They were to be the channel of His Truth, the conveyors of the Good News, the shepherds of the sheep. They were to be the instrument through which the Master would send the Comforter, the Holy Ghost, to give insight and interpretation to the Church. What is equally important, they were to be the sentinels to guard the faith from human addition or diminution.

All this is a matter of record. The ordinary disciples followed Him in answer to the same call that He gives to all men. The Twelve were chosen by Him in a special way. These Twelve were with Him constantly and received the benefit of His personal counsel. He gave them power to heal and to teach, and then sent them on a trial mission. He took them apart on the night in which He was betrayed and gave into them keeping the priceless Sacrament of His Body and Blood. He appeared to them after His Resurrection and re-affirmed their commission, giving them power to remit or retain the sins of men, and instructing them to feed His sheep.

That these Apostles understood their Divine Commission is evident from the story in the Book of Acts. From the very beginning these men took over leadership of the Christian community, and their leadership was not questioned. They led the worship services and celebrated the Eucharistic Feast. They baptized and confirmed new converts by the laying on of hands. They established new Church families throughout the world of their day. When disputes arose over the interpretation of the Faith, these Apostles sat in council and decided the issue. All this is a matter of holy record.

Now have we any right to assume that this obvious organization which our Lord gave to His visible Church was destined to end with the death of the original

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Twelve. Such an assumption would be contrary to reason. It also would contradict the indisputable fact that the organization continued after the Apostles passed into the Church Expectant.

These very functions which were the province of the Apostles continued to be performed by men who were called bishops; men who had received from the Apostles the powers and commission which only the Apostles possessed, and which only they were able to pass on. These bishops were the successors of the Apostles, and through them was kept alive the channel which the Lord had willed to be the instrument of His special grace.

Through the laying on of hands, these bishops passed on to other bishops the same powers and the same commission which they had received from the Apostles. Thus through the Episcopate we today in the Church may rest secure in the knowledge that the Faith and the Sacraments of the Church are the same as those delivered by

the Lord to His Apostles, and through them to us. The bishops are the conveyors and guarantors of the Truth. They come to us today in an unbroken chain that reaches back through the centuries to our Lord Himself.

It is sometimes urged that the Truth is in the Bible and that this book is all we need to follow the Way. But it is important to remember that it was the Church which wrote the Bible. The Gospel was spread by word of mouth during the first three centuries. The books which became the New Testament were written gradually by the Apostles or their close associates, and these men were the bishops of the Church.

It soon became apparent that the legitimate writings would have to be officially separated from the many writings of a spurious nature which were circulated in the name of Christianity. In 397 a Council of Bishops was called which finally determined which books would be recognized and which would not. Again, you see, it was the Apostolate, through the bishops, who exercised authority. And why should this not be? After all, the New Testament is simply a record of the Church's experience with the Blessed Lord and with His teaching. Therefore none would be in a better position to interpret the experience of the Church than its chief shepherds — the bishops.

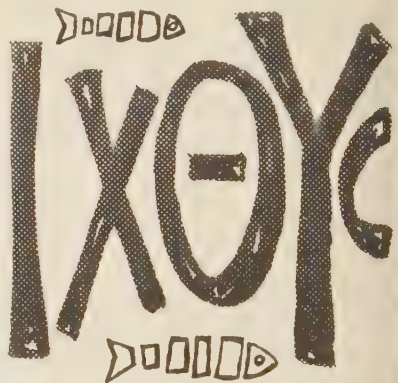
The criteria on the basis of which the books were authorized as Holy Scripture were the doc-

trines which the Church through its Apostolic Ministry had been teaching from the beginning. They were endorsed in that sense and in that sense only. Therefore the Apostolic Ministry remains the divinely inspired authority to interpret the Bible. Left to private judgment, the Christian Faith would have disappeared within a century or so in the confusion of conflicting opinions. The Faith was kept alive and pure through the agency of the Episcopate. The bishops gathered in Council, as the Apostles had done before them, time and again when the teaching of the Church was assailed. They ruled on what was the truth and what was heresy. Their right to do so was not questioned for many centuries. This right was challenged later by popes who attempted to arrogate to themselves the total power of the Episcopate, and by Protestants who chose to place their trust in private judgment. It is interesting to note, however, that both groups still use the Creeds which are statements of the Faith as determined by Bishops in Council.

If we were to allow the right of private judgment in interpreting the Scriptures, we should have to do one of two things: either deny that there is any ultimate truth in the Bible, or assume that God chose to make Christianity as difficult as possible by giving us a recorded revelation of His Will, and then leaving it up to each of us to figure out the meaning of this revelation, with eternal salva-

tion depending upon the accuracy of our interpretation.

The alternative to accepting the Church's authority is to proceed on the theory that the Holy Ghost guides each individual in these matters with infallible accuracy



But that theory is denied by the facts of experience. We have hundreds of interpretations in modern Christianity all conflicting with each other. It would be utter nonsense to pretend to see the Hand of God in this Babel. The only logical position, no matter how hard it may be for many to accept it, is that authority in matters of Faith and Scriptures is where our Lord put it — in the Episcopate which has the unbroken Apostolic Succession.

This brings us back to the proposition that 'one church is as good as another.' This statement assumes that there are many churches — not One. But how can there be many churches if our Lord gave His authority to the Apostolic Ministry, and if this Apostolic Ministry is found only in the One Holy Church? This ques-

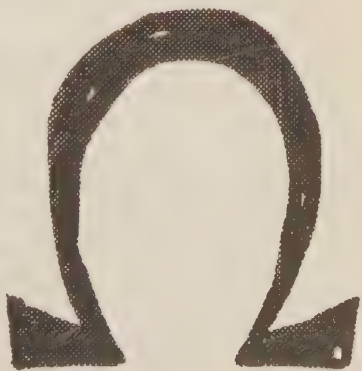
on is resolved when we consider the source of many churches — for many denominations, as they should be called. Actually they had their genesis in a rebellion against this very authority of Apostolic Succession. It is true that at the beginning the continental reformation was aimed at the papal claim of supreme authority, but eventually it broke off entirely from the whole Apostolic line and substituted the ecclesiastical anarchy of private judgment for episcopal authority.

In spite of this break with the past, many sects today try to trace their origin to Christ. But taking the situation as a whole this leads to an impossible conclusion. In order to believe that the sects were instituted by our Lord, we are expected to believe that He made room for many ways into His Kingdom — that He established an Apostolic Ministry for some people, and a non-episcopal ministry for others — that He requires some to believe that He and the Father are One, and allows others to believe that He is just a nice man — that He told some people that unless they eat His Flesh and drink His Blood they cannot have spiritual life, and yet that He does not require this Sacrament of others — that He made it plain to some that they must be baptized if they would come into the Kingdom, and yet allows others to look upon Baptism as an optional form. And this is to mention but a few of the differences between the Apostolic Church and

one or another of the many sects which claim equally Divine origin.

'By their fruits ye shall know them.' The fruits of the sects is confusion and contradiction. This chaos has, in turn, led to a universalism which is the popular religion of our day — a religion which tells us that it makes no difference what we believe, we are all headed in the same direction, and that we will all end up in heaven through the charity of a God who does not seem to have the courage of His convictions.

If this is true, why did God go to all the trouble to send His Son into the world to teach us what He called the Truth? If it makes no difference what we believe, then why do we need a Saviour? On the other hand, if there is a final and absolute Truth, then that Truth must be One, not many. The real choice, in the final analysis, is not between many churches, all of which are equally valid. It is between the One Church established by God, and the many religious organizations established by men. ●



SAINT POLYCARP

WE MUST go back nearly nineteen centuries, to about 70 A.D. to reach the date of St. Polycarp's birth. This was just a few years after the martyrdom of St. Peter and St. Paul, and only forty years after our Lord began His earthly ministry.

St. Polycarp appears to have been born of Christian parents — or at least to have been baptized when very young. He is not mentioned in the Bible, although several books of the New Testament were written after his birth. We do not know much about him; but the little we do is not only important for our understanding of the history of the early Church, but is, I think, of interest and value to Christians today.

Polycarp became Bishop of Smyrna in Asia Minor, possibly when he was still a young man, say in his thirties. Certainly by the time he was fifty he was a bishop. He remained bishop for a good many years, for he was about eighty-six when he died — at least eighty-six.

At one point in his episcopate he was involved in a controversy over whether Easter should be celebrated on a Sunday. This seems curious to us, because we take it for granted that Easter is kept on a Sunday. But this was not always so. In Polycarp's time Easter had always been kept in his diocese, it appears, on the 14th of the Jewish month Nisan, regard-



less of the day of the week on which it fell. In the city of Rome however, the capital city of the world, Easter was kept on the Sunday following.

Polycarp went all the way to Rome to discuss the matter with the Bishop of Rome, Anicetus. Neither was able to persuade the other. Anicetus held out for observing Easter always on a Sunday. Polycarp held out for the Asian custom of observing it on the

14th of Nisan, the day on which the Resurrection originally occurred, regardless of the day of the week. The two bishops were unable to agree, so they agreed to disagree; each was to follow his own use in his own diocese.

No one today would think of abandoning the Sunday observance of Easter, which has been the custom throughout Christendom for centuries. But it is interesting to reflect that Anicetus and Polycarp were able to depart as friends, each willing to allow the other to follow his own custom. This just happens to be one incident that we know from the life of Polycarp. It would be wrong, however, to think of him as interested primarily in controversy.

We happen to have one letter that Polycarp wrote — to the Philippians. This is the same Church to which St. Paul had many years before addressed an Epistle that is in our New Testament. So we have the Epistle of St. Paul to the Philippians (which is in the Bible) and the Epistle of St. Polycarp to the Philippians (which is not in the Bible, but is a very important piece of writing for our understanding of early Christianity).

But what are perhaps Polycarp's most important words come not from his own Epistle to the Philippians, but from the account of his martyrdom written by some of his fellow Christians at Smyrna who had witnessed it. For in those days Christianity was largely an underground movement, outlawed by the civil authority. It is true that

the Roman officials did not spend all their time tracking down Christians, but every now and then, in this town or in that, something would trigger off a persecution.

Persecution came to Smyrna when Polycarp was an old man. He was urged to recant — just to say that he did not belong to Jesus Christ. He could then be set free as technically not guilty. But for Polycarp that would not do. That would be to go back on all for which in his long life he had stood. To recant would be a sin against the truth. It would be to deny his Lord and Master. 'For eighty and six years I have been his servant, and He has done me no wrong. How can I now blaspheme my King who saved me?'

These are his memorable words that have come down to us. So Polycarp was burned to death. He died a martyr for the faith, probably February 22, 156; or according to other calculations, February 23, 155 or 166.

Polycarp's name means 'the fruitful one,' from the Greek 'polys' (much) and 'karpos' (fruit). His life and his death in Christ were very fruitful. If the early martyrs had recanted, the Christian movement would soon have died out. There would be no Church today. For 'the blood of the martyrs is the seed of the Church.' Not only then, but in our own time, men and women have been willing to die rather than deny their Lord. How willing would you and I be, if it came to that? ●

SUPPLEMENT TO THE SUPPLEMENT IV. SPECIALS

Bonnell Spencer. OHC

IF THE Commons of the Saints which were proposed in the first of this series of articles (Nov. 1960) are adopted, it would not be necessary at the moment to add to the Calendar recommended by the Liturgical Commission any saint who has lived since New Testament times. For with the bishop's permission any parish could keep a feast in his memory by using the appropriate Common. It might eventually be wise to eliminate some of the proper Epistles and Gospels, if not the Collects, which the Commission has provided for certain individual saints, for example, the patristic martyrs. Not only would this make room for the Commons, Thanksgivings and Votives without much increase in the total number of proper; but it would also emphasize that which the various classes of saints have in common — their faithfulness unto death, their insight into doctrine, their missionary or pastoral labors, and so forth — is more important from the point of view of liturgical commemoration than the details of their individual lives.

There are a few New Testament feasts, however, which might well be added to the Calendar, and for which appropriate proper lections

should then be provided. These feasts have been for centuries in the Western Calendar. It is interesting to note that two of them (May 6 and Aug. 1) have been dropped in the latest Roman revision. In some circles this will be considered a good reason for agreeing with the Commission in omitting them. But the opposite might also be urged. The Roman Calendar has achieved its simplification by sacrificing New Testament saints to those of more recent date. Anglicans may prefer to retain the former.

May 6. St. John on Patmos

St. John at the Latin Gate can hardly be called a New Testament feast. The Roman Church is to be commended for eliminating the commemoration of at best a doubtful legend. But St. John is, after all, one of the great Apostles, and one to whom the Anglican Church has shown a marked devotion by dedicating parishes to Him. His main feast on December 27th is completely overshadowed by Christmas. He needs another on a more convenient date, and a feast that emphasizes his faithfulness to Christ in suffering. The New Testament explicitly states that St. John was enslaved on Patmos.

O GOD, who with the oil of gladness didst anoint blessed John a companion in the tribulation and patience of the Lord Jesus: Grant us likewise so to rejoice in the fellowship of Christ's sufferings, that when his glory shall be revealed, we may be glad with exceeding joy; through the same . . .

Epistle. Rev. 1:4-11a. John to the seven churches . . . first and the last.

Gospel. Mark 10:35-40. James and John . . . for whom it is prepared. St. Mark's account of this episode is used since St. Matthew's is used for St. James. The two accounts have enough difference in detail to make both worth using.

July 26. The Parents of the Virgin Mary

Since the traditional names are apocryphal, it is better to omit them. Any parish or guild dedicated to St. Anne could commemorate her with the Common of Any Saint, using the second Collect, Epistle and Gospel. But for ordinary use a feast of the Parents of the Virgin Mary is recommended to emphasize the continuity of the Old Testament preparation for Christ. Accordingly the Gospel, which would not be particularly meaningful to a Sunday congregation, could be made so to the better instructed who might be present at a weekday celebration, at which alone it would be used.

TO EVERLASTING God, who through the house and lineage of thy servant David didst bring forth the Mother of thine Incarnate Son: Grant us so to walk before thee blameless that we may be ready to receive him when he cometh, who liveth . . .

Epistle. II Sam. 7:4-5a, 8b-16. The word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the

Lord: I took thee from the sheepcote . . . established for ever.

Gospel. Matt. 1:1-16. The book of the generation . . . is called Christ.

July 29. St. Martha

This is a New Testament saint to whom innumerable guilds are dedicated, and whose character as touched by Christ teaches a valuable lesson.

O MOST loving Father, who in thine handmaid Martha hast taught us to dread nothing but the loss of thee: Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord.

Epistle. Phil. 4:6-10. Be careful for nothing . . . lacked opportunity.

Gospel. Luke 10:38-42. Jesus entered into . . . not be taken away from her. This would be the only occasion when this lovely story is used liturgically.

August 1. The Deliverance of St. Peter

June 29th has traditionally in the west been the feast of St. Peter and St. Paul. There is much to be said for keeping the principal commemoration of these Apostles on the same day, since they so perfectly complement each other. The Commission recommends this, although since it involves a change in the Prayer Book it cannot be proposed in the Supple-

ment. But these saints are important enough for each to have a day of his own as well. St. Paul already has January 25th. The traditional western Calendar gives St. Peter several additional feasts, which the Roman revision has now reduced to one, the Chair of St. Peter, February 22nd. For Anglican use the New Testament episode of his rescue from death that he might continue his apostolic labors is more appropriate. As the traditional title, St. Peter's Chains, is not immediately comprehensible, the Deliverance of St. Peter, which nicely parallels the Conversion of St. Paul, is proposed.

O GOD, who didst cause thy holy Apostle Peter to be loosed from his chains and be brought out of prison: Break, we pray thee, the chains of our sins, and mercifully put away from us all evil; through

Epistle. Acts 12:1-11. PB p. 244. When June 29th is made the feast of St. Peter and St. Paul, it would be preferable to use on that day an Epistle more appropriate to both Apostles (Eph. 2:13-20). The passage in Acts would not then be used liturgically unless it has its own feast.

Gospel. Mark 10:28-31. Peter began to say . . . and the last first.

August 29. The Beheading of St. John Baptist

The faithfulness of the Baptist unto death is considered of sufficient importance to be recounted in two of the Gospels. It should have its traditional place in the Christian Year.

O GOD, who didst vouchsafe to thy servant John Baptist to be in birth and death the forerunner of thy Son: Grant that as he was slain for truth and righteousness, so we may contend for the same unto the end; for the love of the same thy Son Jesus Christ our Lord.

Epistle. II Chron. 24:17-21. After the death of Jehoida . . . house of the Lord.

Gospel. Matt. 14:1-12. At that time Herod . . . went and told Jesus.

October 6. The Bible in English

Tyndale is a dubious person, to say the least, to keep as a martyr. Presumably the only reason for his inclusion by the Commission is his work in translating the Bible into English. Why not, therefore, have a feast so entitled, corresponding to the First Prayer Book and the Bestowal of the American Episcopate? (It is much to be hoped that the latter title will be restored.) These are the three distinctive emphases of Anglicanism — Scripture and liturgy in the language of the people and the importance of episcopacy. The feast of the Bible in English might be kept on Tyndale's deathday in his honor.

Collect for Advent II, PB p. 92. S

Epistle. II Tim. 3:14-17. Continue thou in the things . . . all good works.

Gospel. John 5:33-37 α , 39. Jesus said unto the Jews, Ye sent unto John . . . hath borne witness o

me. Search the scriptures . . . testify of me.

A Common of the Virgin Mary has already been proposed, which will make possible the keeping of her Nativity on Sept. 8th. It is strange indeed to keep the Nativ-

ity of St. John Baptist and not of the Virgin Mary. It is suggested, however, that the Collect, Epistle and Gospel be printed among the Commons to be used on both August 15th and September 8th, as well as for a Votive at other times if desired. ●

BOOK REVIEWS



THE CHRISTIAN RELIGION EXPLAINED, By J. W. C. Wand and others. Morehouse-Barlow Co., New York. Paper. Pp. 143. Price, \$1.60.

This is a fine collection of sermons and addresses on the foundations of our Religion. We especially commended the lecture on Confirmation by the Bishop of Kensington. — K. T.

MARGERY KEMPE, an example in the English pastoral tradition. By Martin Thornton. London, S.P.C.K., 1960. Pp. 120. Available at Seabury Press, \$3.75.

This fascinating little book (your reviewer could not put it down) achieves its purposes of whetting the appetite for the writings of Margery Kempe, and of demonstrating that she was a major ascetic, not a minor ystic. Fr. Thornton, by assiduously ignoring her gift of tears, draws from her book a clear picture of the prayer and parish life of an ordinary but devout medieval woman, and an insight into the abiding characteristics of English spirituality. — B. S.



COMMUNITY NOTES

AT THE end of November and beginning of December Father Superior made his visitation to St. Andrew's. He returned with glowing accounts of the School, which is having a fine year. The foundation of the new dormitory, Hughson Hall, was poured while he was there. There is, however, still \$31,000.00 needed to complete this building in memory of Fr. Hughson, first Prior of St. Andrew's.

Besides visiting both the Community of the Sisters of the Church and the Sisterhood of St. John the Divine in Toronto earlier in December, Fr. Hawkins left right after Christmas to conduct a Retreat for the first named Community.

Fr. Spencer conducted two Advent Retreats for the Associates of the Community of St. Mary at DeKoven Foundation, Racine, Wisc.; and in the week between them held a Mission for the girls at Kemper Hall School.

December found Br. Francis at Christ Church, Rochester, N. Y., in the midst of conducting simultaneously a Children's Mission and a Teenage Mission. The latter was held in the evenings, with a hymnsing, questions, sermon and informal illustrated talk in the parish hall.

Bolahun

A new radio operator for the Bolahun station left New York on December 10th for Africa. He is a Canadian, Mr. Gary Nicholson. He is also a candidate for the Companionate, and will take his part in the regular Religious Life of the monastery at Bolahun.

At the end of November there was a graduating class of six young men from St. Augustine's High School. Two of them will stay at the Mission as teachers, two will go to Cuttington College on scholarships, and the others are as yet undecided.

One of our young girls has graduated from the nursing course at the Lutheran Mission Hospital at Zorzor. This is one hundred miles from us by the new road. Helena Janga, the graduate, is a sister of our teacher Moses Janga.

Another graduate, this one with a B.S. from Cuttington College, has a good story behind him. He came as a small boy to St. Joseph's Hospital when Fr. Whitall was running it after the work on the new church had ceased. This was in 1942. Fr. Whitall



not the young boy into our schools after he had cured his sickness. Today Leopold Bundoo is a college graduate and will return to the district under an agricultural appointment with headquarters at Voinjama.

The Fr. Prior was the preacher at the first baccalaureate of the first graduation at the high school at Voinjama. The students and teachers of this high school make up the backbone of our regular Sunday congregation at Voinjama.

Order of St. Helena

This has been a quiet month at the Mother House, and a time of preparation. The Sisters who were away on Mission returned home. Sister Elisabeth and Sister Bridget made a short trip to Hyde Park to speak to the Churchwomen of St. James' parish on Altar Guild work. Outside of this, we have all stayed at home this month preparing ourselves and the people who have come to us for spiritual refreshment, for the celebration of our Lord's Nativity and for the coming of His Kingdom. The two Advent Quiet Days on December 8 and 10 were well attended by women from nearby parishes. Our spiritual

preparations were greatly enriched by the retreat which Fr. Lee Stevens, O.H.C., conducted for the Sisters on December 23.

Then we were plunged into the outward preparations for the festivities. December 24 our guests began to arrive, and we all decorated the house with greens. Sister Jeannette arrived from Versailles to spend the Holidays at the Mother House, so she added her artistry to our decorating. The tree was trimmed at recreation on the Vigil of the Nativity, and those who wanted and could took a cat nap before we all rose to go to the midnight Mass at St. George's Church, Newburgh.

The Convent is unlike the world in many ways. We begin our celebration of the Feast of the Nativity with Vespers instead of weeks ahead. Instead of Christmas Day being the end, it is the beginning of our festivities. There is one way, however, in which our Christmas is much like that of our friends in the world—God's material blessings are evident under our tree. This year, as always, our friends were very good to us, and we were deluged with gifts.

We have been delayed in moving

into our new Chapel and were not able to celebrate Christmas there as we had hoped. This was perhaps one of God's hidden blessings, the privilege of filling our little Chapel with our Christmas joy for the last time.

Versailles

Our Superior and our Assistant Superior were both in Versailles the end of November, and were present at the school for the lighting of the first Advent candle in the refectory.

Our girls glorified the Christmas Mystery this year in a Christmas Cantata called Petit Noel, based on old French Noels of the 12th to the 18th centuries. The entire school took part in it. The Lower School girls were in costumes and played the parts in the story, moving around in the auditorium, and so including the audience in the action. The Upper School girls, dressed in school uniform, formed the chorus. On Wednes-

day, December 14th, the Cantata was repeated at the Christmas party for small Versailles children of both races happily playing together. The white crepe paper canopy had been left in place after the Winter Formal Dance the Saturday before. Only enough was removed to show the top of the Christmas tree.

The girls left for the Christmas holiday, the 16th. On Sunday, the 18th, after Terce, Sext and None in their own chapel, the Sisters made a pilgrimage to the Trappist Monastery near Bardstown, to hear the monks sing None. The dates carved over one doorway at the monastery are 1098, 1848, the dates of the foundation of Citeaux and of Gethsemani Abbey. It was good to take part in the Divine Office in that impressive setting, against the mental background of the wintry Kentucky countryside which we drove through on our way to the monastery. ●

FEBRUARY APPOINTMENTS

- 1-3 Fr. Baldwin. Augusta, Ga., Good Shepherd. Mission.
- 1-3 Fr. Spencer. Dallas, Tex., St. Thomas. Mission.
- 1 Sr. Elizabeth. Ardsley, N. Y., St. Barnabas. Address.
- 5-10 Fr. Turkington. Brookfield Centre, Conn., St. Paul. Mission.
- 5-10 Fr. Spencer and Br. Francis. Wichita, Kansas, St. James. Mission.
- 5 Sr. Clare. Elizabeth, N. J., Christ. Address.
- 8 Sr. Mary Florence. Keyport, N. J., St. Mary. Quiet Day.
- 9 Br. John. Dover, Del., Women's Quiet Day.
- 12-14 Fr. Tiedemann. Washington, D. C., St. Paul. School of Prayer.
- 13 Fr. Harris. Albany, N. Y., Grace. Confessions.
- 13 Fr. Turkington. Easton, Md., Clergy Retreat.
- 15-19 Fr. Turkington. Phila., Pa., St. James, Kingsessing. Mission.
- 17-19 Fr. Hawkins. New York, N. Y., House of the Redeemer. Retreat.
- 21 Fr. Superior. New York, N. Y., House of the Redeemer. Advisory Council on the Religious Life.
- 21-26 Br. Francis. Bridgeton, N. J., St. Andrew. Mission.
- 24-28 Fr. Hawkins. New York, N. Y., House of the Redeemer. Retreat and Quiet Evening.
- 25-26 Sr. Mary Joseph. Milwood, Va., Episcopal School Association.
- 25-28 Sr. Mary Florence. Washington, Conn., St. John. Children's Mission.
- 26-28 Fr. Tiedemann. Flossmoor, Ill., St. John. School of Prayer.
- 28 Sr. Mary Joseph. Washington, D. C., Association of Principals of Girls' Schools.